

A WORD OF EXPLANATION

This is an account of the missionary labors of the Rev. William Martyn Baird, Ph.D., D.D., of Korea. It is called a Profile because it is an outline rather than a complete biography. While covering the main points of Dr. Baird's life special emphasis has been laid, first, for his family and descendants, on his pioneering days in Pusan and Taegu and on personal incidents which would not be found in the mission histories; second, for the students of mission theory, space has been given to Dr. Baird's contribution to educational work in conjunction with the Nevius Method.

Dr. Baird kept diaries during the years 1891 to 1895. He wrote with some frequency to his brother, the Rev. John F. Baird of Cincinnati, Ohio, until the latter's death in 1905. Fortunately, these materials together with Dr. Baird's personal reports for all the years of his service in Korea have been preserved and are the raw materials for this Profile. These materials were preserved by William M. Baird, Jr., who, in the hectic days when missionaries were leaving Korea prior to World War II, found room for them in his limited baggage. Without them this Profile could not have been written.

All Korean words and titles are explained in Appendix 1. In the text neither translation, explanation nor footnotes will be given.

The color scheme of this Profile is to emphasize "Korea" rather than "Dr. Baird." Dr. Baird himself would have been sparing in the use of color. But Korea cannot be expressed in simple blacks and whites. The color scheme which most delights the Korean, whether expressed in the clothing of his children or in the decorations of his temples, is a rainbow explosion. In our feeble way we have tried to approach this ideal. The colored pages, or those with a colored border, indicate a digression or some special story. The narrative of the Profile will follow through on the white pages.

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CHAPTER EIGHT

Educational Work in Pyongyang
1897 - 1899

As has already been noted, the Educational Policy adopted by the Korea Mission as Step Three of its Experiment was the extension into the field of education of Step One, its philosophy of Mission. That is to say, the educational program was to operate under the principle that the development of the Church was to come first and institutions were to be established only as they contributed to that development.

Materially aiding this philosophy was the word from New York that no funds were available for educational work. The 1897 Annual Meeting at which the Mission took Step Three received the word from the Board that not only were no funds available for their projected educational program but that the funds available in previous years would be cut. By principle therefore and of necessity the Mission developed its whole system of higher education and leadership training out of the Nevius Method Classes or institutes which were already in operation and which placed a minimum dependence upon funds from America.

As a digression at this point we may point out that Dr. Baird himself was a good illustration of the Mission's determination that missionaries should not be tied down to institutions while the Church was still to be established. Though made Educational Advisor in 1896, evangelistic itineration continued to be his major assignment. Though the Mission adopted his Educational Policy in 1897 and transferred him to Pyongyang to carry it out, evangelistic itineration was continued as Dr. Baird's major assignment. His personal reports from 1898 on are full of moaning over the impossibility of adequately supervising educational work when one was absent from home for weeks at a time on itinerating tours.* It was not until 1904, when Soong Sil Academy was already operating in a two story building on a four year course, that the Mission relented and made Dr. Baird its first full time educational missionary.

* During this time Dr. Baird was assigned to the Western Circuit of Pyongyang Station. This was an area of rapid church development extending from Pyongyang west to the Yellow Sea, south to Chinnampo, and north almost to Anju. It would have been impossible for him to oversee this region had it not been for the ability and consecration of his Korean helper, Pang Ki Ch'ang, who is frequently mentioned in Dr. Baird's reports and who became one of the First Seven Koreans to be ordained in 1907.

The educational problem confronting the Mission in 1897 was three fold. The first part was the problem of adult education for the new Christians, men and women, who were crowding the existing churches and starting new ones.* The second part of the problem was the need for more advanced training for the colporteurs, missionary helpers, evangelists, school teachers and bible women who were already giving full time service to the Mission and Church. These people were only a few years out of their non-Christian background and had had no opportunity for formal Christian training though some of them (not all by any means) were well trained in such classical Chinese studies as were available at that time. The third part was the necessity for higher education for the graduates of the thirty or more Church primary schools already in existence with more being formed as new churches came into being.

All three of these parts represented situations of urgency. They were existing problems, increasing every day, for which some solution had immediately to be found. By Board decree no money was available for Mission expansion to meet these needs. Certainly none was available to buy land, build buildings, develop campuses for the various institutions which obviously were needed.

It was in this situation that the Nevius Method, Step Two of the Experiment, proved itself flexible and ideally able to adapt itself to the needs of a rapidly expanding Church. The Method, by its system of classes or institutes (Training Classes, Dr. Baird called them in his paper quoted below) was already meeting the first part of the problem.** These classes were periods of study held in local churches in widely scattered geographical areas so that as many as possible of church members, new believers, or enquirers could attend. Depending on the local situation, these periods might last from two or three days, one week to ten days or even more. The books of the Bible were studied in rotation over a period of years. Equally important, during discussion periods the whole Christian outlook was brought into focus. Christian relations toward one's neighbors, one's wife, one's children, toward the government, were discussed. Christian conduct under persecution was a frequent topic. Christian weddings and funerals, how they differ from the non-Christian ceremonies, were of constant interest.

* Pyongyang Station Report for 1900 mentions two new groups discovered in remote valleys, already meeting regularly for worship, with their own buildings, which no missionary had ever visited.

** Dr. H. H. Underwood's excellent comments (page 28 - 31) on the value of the Nevius Method Classes as general education (aside from religious training) should be read at this point.

2411 NORTH

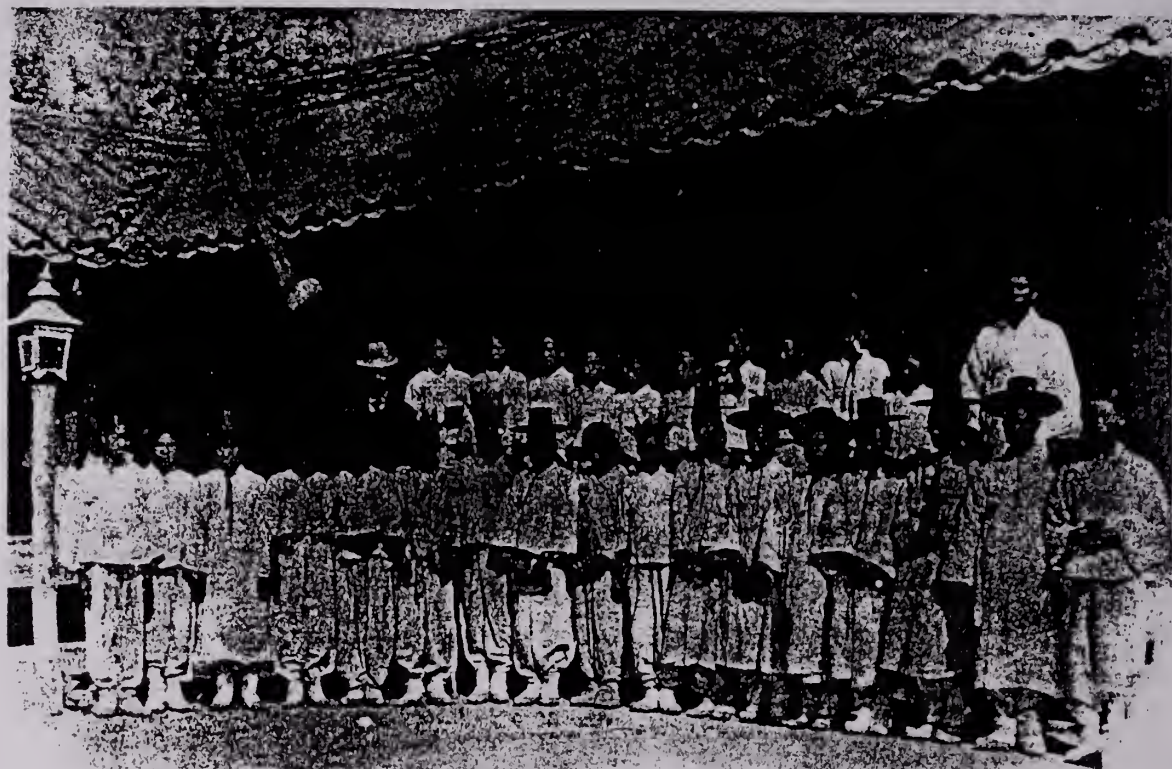
118 22002 Soong Sil's Presidents
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This picture was taken in October, 1931, on the occasion of Soong Sil's Founders Day celebration and alumni reunion honoring Dr. Baird. Standing, at left, is Dr. Baird's life long friend and associate, Dr. Samuel A. Moffett, who served as president for several years in the late Teens and early Twenties. Dr. George McCune (standing, right), was president at the time this picture was taken.

Others who served as president are Mr. R.O. Reiner and the Rev. Eli Mowry. Mr. Reiner served for several years immediately after Dr. Baird's resignation. Mr. Mowry gave his whole life service in Korea to Soong Sil, serving as teacher and in many administrative posts. He became president during the difficult days following Dr. McCune's departure leading up to World War II.

Soong Sil Academy's First Picture



Dr. Baird

Prof. Pak Cha Choong
(rear row)

This picture must have been taken before the summer of 1901. The Academy Building was ready by that time but this was taken in front of the Pyongyang Station Sarang.

Though Korean customs did not permit coeducation at this time there are some students (at Dr. Baird's left) who seem to be wearing girls clothing. Since there was as yet no girls academy Mrs. Baird's influence may have brought in a girl or two. The boys whose hair is in queues are unmarried. Only married students have their hair in topknots and wear the wide brimmed, high crowned, hat. The winged, somewhat transparent, hat was worn by students, married or unmarried, of the Chinese Classics. Prof. Pak is wearing another style hat, slightly more comfortable and informal.

Professor Pak taught the Chinese Classics and Oriental History courses. Dr. and Mrs. Baird, with help from other missionaries, taught the mathematics, natural sciences, English, Bible and other subjects.

Summary of Soong Sil College's Record

Soong Sil College, now located at 135 Sang Do Dong, Seoul, Korea, is not at present the largest nor the best equipped college in Korea. It does, however, have certain claims to distinction:

1. It is the oldest arts college in Korea.
2. It is probably the only college in the history of modern missions developed in a strict following of the Nevius Philosophy and Method.
3. Few mission colleges have been so closely related to a national church as Soong Sil has in the following ways,-
 - A. In having had nationals on its governing body from the very beginning.
 - B. In its present relationship to the highest church judicatory in Korea.
 - C. In the great number of its alumni who have entered the service and leadership of the Church either as paid pastors and teachers or as consecrated laymen.
 - D. In the quality of the wise, and courageous leadership these pastors and laymen have given to the judicatories, courts, committees and program of the Church.
4. In the history of missions there is nothing to equal the way the alumni of this college and the leaders of the Korean Church, - with a minimum of help from Board or Mission, reestablished this school south of the 38th Parallel after it had been closed for nearly twenty years by the vicissitudes of war and had lost its campus, buildings and equipment. This illustrates Nevius' philosophy that the first duty of missions is to establish the Church and then permit that Church to develop the type of institutions it needs.

Dr. Baird's theory of education, - that a mission school's main purpose is to train Christians to be technically, intellectually and spiritually equipped witnesses for Christ whether they be preachers, teachers, farmers or merchants, has generally been rejected by mission educators, and was specifically repudiated by the Presbyterian Board of Foreign Missions in December, 1914, as being too narrow. Whether other mission colleges have attained the wider goals they set for themselves we will leave history to decide. One thing is certain, - they never attained in any comparable degree the narrower goal of serving the Church which Soong Sil adopted and attained.

Baird Family Papers, 1900-1964

(0.50 cu. ft.)

Finding Aid to Record Group 316

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Background note:

William Martyn Baird, Jr., (1897-), and his brother, Richard Hamilton Baird, (1898-) were born in Korea to missionary parents, William Martyn Baird and Annie Laurie Baird. Both attended Mt. Hermon Boys' School, Northfield, MA, and graduated from the College of Wooster.

William Martyn Baird, Jr., earned an MA from Princeton University and after attending McCormick Theological Seminary for two years, graduated from Princeton Theological Seminary in 1922 and was ordained by the Presbytery of New Brunswick. From 1923 to 1946 he served as a missionary to Korea, doing evangelistic work, including country itineration, conducting Bible Institutes, and supervising colporters. He spent considerable time working on the revision of the Korean New Testament. In 1929 Baird and Anna Landis Reist (1895-) from Lancaster, PA, were married. During World War II they served in Mexico; they resigned in 1946.

Richard Hamilton Baird graduated from Princeton Theological Seminary in 1923 and was ordained by the Presbytery of New Brunswick. From 1923 to 1942 he served in Korea under the Board of Foreign Missions, PCUSA, doing evangelistic and agricultural work. During World War II, (1942-1946), he served in Colombia until retirement in 1964, he held positions as area representative for the BFM and COEMAR in the US, and field representative (later called field executive) in the Caribbean Area and in Korea and was mission executive secretary for California Synod.

Scope and content:

This collection consists of correspondence and photographs of the Bairds and photographs of the of

the Korean mission and the Korean Presbyterian Church. Papers of Richard H. Baird depict a journey down the Yalu River and deal with the controversy in the Korean Church caused by the Rev. Carl McIntire.

Administrative information

Restrictions

Records less than 50 years old are restricted.

Processing information

Collection processed and finding aid prepared: October 1992

Glenn Colliver, Assistant Archivist

Credits

Date:

Restrictions: Records less than 50 years old are restricted.

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Pyeng Yang, Korea

July 22, 1901

Annie Laurie Adams Baird

Dear Dr. Ellinwood:-

The weather is hot and exceedingly dry, so much so that a famine is threatened, and the Koreans, in despair, are resorting to every known rite of Buddhism and devil-worship to bring the rain. The native Christians come in for a large share of abuse, and in case of a total failure of the crops we might easily have serious difficulty. We are hoping, however, that the long delayed rainy season may set in before many days. I have watched for a decrease in the attendance upon our Sabbath and week day meetings since the drought set in, but the buildings are crowded full, as usual.

Pyeng Yang is almost empty just now. The Wells' are spending several weeks at the American mines, the Moffetts and Lecks are off on the river in a Korean junk, and Dr. Sharrocks and Mr. Whittimore are up at Syen Chen. The Bairds, not seeing any way by which a vacation accompanied by three small but active boys could be made very restful, decided to stay at home and make the most that they could of their ordinary comforts.

There has been more than the usual amount of illness in the station this summer, especially among the children, but all are better now.

I am trying to put the hot weather to some use by working on a textbook on botany for the use of the academy boys. I enjoyed my class so much last year, but am not contented to go on without a textbook in the native language. By fall I hope to have *Grey's Botany for the Young* almost ready for the printer. And then the question will come up, how shall I get it printed? There is some reason to hope that the Government may print it, but if so, it will be in mixed script, which will still make it inaccessible to all but scholars. I wish very much that there were some available fund for the printing of Christian textbooks. One of the most pressing needs in connection with the academy is for such books. I hope by another year to get ready a school physiology, and to get it and the botany printed in some way or other. I don't naturally love the preparation of textbooks. Only the dire necessity of the case drives me to it. Then, it is one small way in which I can help with the academy, which of course is a pleasure to me.

Mr. Baird is still wading through rolls and rolls of examination papers; but hopes to get through in time to treat himself to a few days fishing before long.

We are all delighted to learn of the new recruits for Korea, and are earnestly hoping that they may prove to be well qualified mentally and spiritually for their work. No one need imagine that ability is thrown away on the mission field. I am sure that no one ever looked the situation in the face out here without realizing keenly that every power they possessed, natural or acquired, was likely to be put to the full test.

Very sincerely,

(Mrs. W.M.) Annie L.A. Baird

(from the microfilm collection of the Presbyterian Board of Foreign Missions, Philadelphia, PA, reel #280, Vol. 231, part 2, letter #81)

Baird

Annual Report for the Year 1901-1902

During the year my regular appointments have been kept up as follows;- Sabbath morning Bible school at Sa Chang Kol, Wednesday afternoon prayer meeting at the same place, botany on Thursdays with the second class of the academy, and teachers' meeting on Saturday afternoon at Miss Best's *sarang* [visitor's room].

Beyond helping somewhat in planning for it, I was not able to take a part in the winter class for country women, and was very glad to avail myself of Miss Chase's presence in the station to secure her services as a substitute. I helped with Miss Best's special class in January to the extent of a daily lesson, taking the women through 1st and 2nd Thessalonians, and also had a daily lesson with the women of the spring training class, which was the largest and best classified of any we have ever had. The use of the five years' course of study which was initiated last fall has, I think, approved itself to all.

In some ways the year has been one of decided advance. The element of idle sightseers has disappeared entirely from the Sabbath morning Bible school, and the building is crowded every Sabbath with regular attendants. Two classes have been added, making eight in all, with a total enrolment of 300, at least a gain of 100 over last year. The building is far too crowded for comfort, and I shall be glad when Mrs. Lee returns and another Sabbath school can be started at the big church.

Last Saturday at the teachers' class, the Bible woman, Mrs. Pak, told me an incident in connection with one of the young women attending this Bible school which may be worthy of mention. It seems that she had joined herself to the Christians very much against her husband's will, and he, enraged at her persistence, seized her, bound her round and round the body with a rope and beat her with a club described to me as being as large as his wrist. Presently, thinking that she might die, and not being willing to actually kill her, he exchanged the club for a smaller one and continued the beating. Meanwhile, the woman, hardly more than a girl, declared that Christ had been bound and beaten, and she was grateful to be allowed to share His sufferings. In response to her husband's repeated demand that she give up her faith, she made the one steadfast answer, that even if he should saw her asunder she could not give up her Saviour. So matters went on, the woman attending services whenever her husband was away and observing the Sabbath as best she could at home when he was there, until a few weeks ago. Then one Sabbath morning he said to her, "Isn't this the worship-day?" "Yes", said she, wondering, doubtless what was coming next. "Well", said he, in a very mild tone, "You go to church and I'll watch the house." And off she went with a happier heart, no doubt, than she had carried for many a day, thanking God that deliverance had come.

The attendance upon the Wednesday afternoon prayer meeting continues to be almost as large as last year in spite of the fact that the little girls of the day school have transferred their attendance to the catechumen and singing class at the big church, which is held at the same hour. We have passed the year in the study of the shorter epistles of Paul, and it has been attended with great pleasure to me, and I believe profit to them. The study of Ephesians, especially, has been blessed to us all.

This class is in some respects the most interesting one which I have. Realizing the danger in routine work such as I am engaged in, of getting into a rut and carrying things on in a dull and lifeless manner, I have made an effort to throw myself into their lives, and look at things for that hour at least, from the standpoint of their way of doing and thinking and I have been richly rewarded in the way they have tendered me their confidence. Many interesting glimpses of Korean life and character have been afforded me in these Wednesday meetings, the triumphs of Christian death beds are often depicted, instances given of firmness under persecution, of wonderful answers to prayer, of the casting out of evil spirits, of the conversion of whole families to the Christian faith.

Only a few weeks ago, one old woman, known as Popai Halmoni [precious grandmother], was in such haste to testify that she deprived us altogether of the last portion of Mrs. Pak's remarks. She said she wanted

to tell everybody what grace had done for her in enabling her to control herself under very trying circumstances. It seems that her son, who is not a Christian, had taken to himself a kisaeng after the death of his wife a year or two ago, and all had gone along smoothly until lately, when his fancy roved to another. Then the trouble began. The woman fell upon him with fist and foot. She tore the clothes from his back. She stripped him of his most precious possessions, his hat, umbrella, shoes, his fine silk garments, and strewed them in shreds along the highway. Then she took her seat on the ground in the midst of the ruin she had wrought and shouted out insulting things. "She even went so far", said Popai Halmoni, looking around impressively at the other women, "as to intimate that we were nothing but paikchang noms [lowest of the low], anyway!" Then she took stones and pelted the mool-toks [water jars], and altogether it was a very yoranhan [uproarious] piece of business.

And how was the old woman, the head of the house, taking all this? "What I wanted to do", said Popai Halmoni, "was to go out and fight her with all my might. I wanted to take her by the shoulders and give her a good twisting, or batter her with stones from the roadside, and if all this had happened a few years ago, before I became a Christian, that is just what I would have done. But the thought came to me in time, What will the neighbors think if I should do such a thing? They would every one of them say, 'Here is this old woman who professes to be a Christian, and just look at her pulling hair and throwing stones, and screaming out abuse like any unbeliever', so I restrained myself and paid her no attention whatever, although the quieter I was the louder she yelled, and the more stones she threw. My inside was fluttering back and forth like a fan, but I didn't answer her a word. Even my little grandchildren standing about knew why I didn't go out and fight her. 'It's because Grandmother is a Christian", they said to each other.

"We pacified her finally by giving her a house and lot and a pair of gold rings", the old lady concluded, "and all has been quiet since, although my inside still flutters like a fan whenever I think of it. Of course she feels that she beat us completely, but I know that I am the real victor, and I want to thank God for it. Nothing but His grace ever could have enabled me to keep still."

A chorus of praiseful assent went up from the other women who all know Popai Halmoni to be by nature a very testy and irritable old body. She it is who on the occasion of the funeral of her son's wife a year or two ago, yielded to pressure from the heathen relatives of the dead woman and allowed paper money to be prepared for offering to the departed spirit at the funeral. The believing brethren who came to pay their respects saw the heap of paper money and lost no time in expressing their disapproval by leaving the house in a body, whereupon the old lady, forgetting all the proprieties of the occasion, abused them soundly at the top of her voice.

At another Wednesday meeting not long ago, old Sin-si said she had something to bring up for consideration after the meeting was over, but she was so full of it that it all came out as soon as an opportunity was given for testimony. The whole story as it finally came to light is as follows:- - Away up in the mountains of north Korea is a high peak known as Sam Do Kan, or, Three Province View, because from its summit the traveler is afforded a wide survey, not only of Pyeng Yang province in which the mountain is itself situated, but also of three other provinces; Ham Kyung, Kang Won and Whang Hai. Here on this windswept, lonely spot, clustered against the sunny side of sheltering rocks, lies a little hamlet of eleven houses. Of these families, two were related, the wives being sisters. Let us call them the Ko family and the Im family.

Year after year this little group of God's creatures had lived on and died when their time came, in the abject fear of evil spirits, and knowing only their power. But one day a young carpenter from a town in the valley below found his way up to the little hamlet in the pursuit of his calling, and as he wrought he told a wonderful story. There was One, he said, stronger than any evil spirit and who could check them all when He would. He was none other than the son of God, and as He and His Father had looked down upon a world of creatures, sinning, suffering and lost, out of their love and pity had come a very strange and gracious thing. They had agreed together that the son should come to earth, sinless among sinful men, and should himself receive the punishment due to us, so that we, taking advantage of the atonement made for us, could find our way to God.

An outcry of scorn and derision awaited the completion of the tale but in the midst of it one man sat silent. Into his darkened heart flashed a ray of light. Although he did not know it, God had spoken to his soul and he could never again be as he had been before. From that moment Mr. Ko walked among the redeemed. But his sister-in-law's husband, Mr. Im, listened with a hard heart.

Was this story true or not, he said. For his part, he thought not. At any rate, devil-worship had been good enough for his fathers and it was good enough for him. Let others run off if they liked after any crazy noise they might hear, - a devil worshiper he would continue to be.

Time passed on and great trouble came upon the household of Mr. Im. Poor they had always been, and yet they had what they called enough, space in the little room on which to crouch in the daytime and stretch one's self at night, a pot, a pair of chopsticks and a spoon, a little grain ahead. Even with so meager a portion they had not felt the pinch of discontent, for their little was seasoned with mutual affection, and their only child was a son, a dutiful and healthy lad of ten.

They had looked forward with joy to the coming of another child into their home, hoping that Heaven would again vouchsafe a son to wait upon them with sacrificial offerings when they should have entered into the realm of shades. And now the baby was here, but oh, the poor mother! Through what stress of mortal agony she had passed, unaided, and hopeless of any help, but when it was over she was paralyzed from the waist down, and worse than all, the light of reason had fled.

Mr. Im walked aimlessly about over the little patch of stony ground that he called his, or stared up at the unseeing skies like one dazed. What act of sacrifice or worship had he left undone that this calamity should come upon him? From whence should he draw fortitude to bear it, or was there nothing even yet that might be done to bring back health and reason? Perhaps if he summoned courage and wrote out a fierce objurgation of the demons and pasted it on the door, they might be induced to let the baby's mother alone. So he wrote it out in big, bold characters that by no means typified his feelings, and stuck it on the door, and waited anxiously for a change that did not come. Only a wild and vacant stare met him from the eyes that he loved. All day she sat or lay on the floor, unable to rise to her feet, and caring nothing for the household duties that had always occupied her time. And even when he placed the baby in her arms there was no answering sign of mother love and recognition.

Springtime and harvest came and went, and the bitterest winter known for many years closed down over the bare peak of Sam Do Kan. Mr. Im had not been able to properly look after his crops, and he found himself at the beginning of winter with only a little broomcorn between his family and starvation. Their clothing was in rags and had it not been that the mountainside furnished an abundance of brush for fuel, there would have been little to relate beyond this point. In some way the winter dragged by and found them still alive, but Mr. Im felt that the climax of misery had been reached. Hitherto he had joined with the other villagers in reviling his brother-in-law for listening to the words of the young carpenter, but now he sought him out.

"My situation is beyond all speech", he said, "What am I to do? If only the baby's mother had her reason I would ask nothing more." Mr. Ko reached up to the little shelf and took down a well-worn Testament. "Let us do as Christ did", he said simply, "You know when He was upon earth He cured people of all sorts of diseases and cast out devils, too. Maybe He will do it yet, if we trust Him." And Mr. Im cried out from the depths of a broken heart that he would believe in Him and worship Him to the end of his days if He would only grant him this thing.

So they took the Testament and the hymnbook and went over to the little room where the poor woman sat, and kneeling by her side, they prayed and sang and read from the Word, and through what length of process it came about, I do not know, but it really came to pass that her reason was restored to her, and she was once more in her right mind.

And now the very much alive and active Home Missionary Society, a lately formed mission committee for the whole Pyeng Yang field and of the Pyeng Yang church, came into play. Mr. Choi, once a priest of Buddha, but now glad to serve the Lord Jesus Christ in any capacity, was commissioned to canvass the country around Sam Do Kan in the interests of Christ's Kingdom. Finding the people in lonely mountain regions more accessible to the Gospel than the more urbane dwellers of the plains, he had penetrated deep defiles and valleys of the mountains, and had made his way to the top of Sam Do Kan. On his return he was met by Mrs. Pak, the wife of the teacher of Chinese in the Academy with the polite inquiry as to whether he had had an enjoyable time. Could he say that there was pleasure in it, was the grave answer, when his eyes had beheld on that trip poverty more dire than anything he had ever imagined. Then he described the home of Mr. Im, the little room, scarcely four by eight feet, and bare of a cash's worth of furnishing, the naked boy, the poor woman, absolutely unclothed except for a bunch of dirty rags, only a little broomcorn in the house to eat, and yet happy in the Saviour and poring over His word! Where they had secured the means to buy them Mr. Choi could not conjecture, but they had a hymnbook worth sixty cash (3½ cents), and a Testament worth two yang (about 12 cents), and the books showed signs of constant usage.

Mr. Choi said he felt that he could not forego attendance upon the summer training class for Christian helpers which was then in session at Pyeng Yang, but as soon as it was over he wanted to go back to Sam Do Kan with substantial aid for Mr. Im and his family.

How quickly the word spread among the good Dorcases of the Pyeng Yang church, and what a bustling about there was! This was the business which Mrs. Sin wished to bring up before the Wednesday afternoon meeting at Sa Chang Kol, and her lips had hardly closed over the story when contributions of money and clothes began to pour in. In a very few moments the sum total of contributions with some things which had already been given amounted to fifteen yang (somewhat less than \$2.00), beside a promised heap of half-worn garments. And what joy was there on all faces! "Ah, but this is pleasure!" said one old lady, and then they spoke of the mother of Wun Doo, a woman long in consumption, who had wept because she had nothing to give, and with one voice they declared that she with her tears had given more than they all.

The money was invested the next day in three pieces of a strong cotton cloth much used by the Koreans, and as soon as the class was over Mr. Choi headed a relief expedition composed of a coolie loaded up with the cloth and garments and two of the church women, who wanted to see with their own eyes the misery which he had described, and relieve it with their own hands. Thus they took up their way to Sam Do Kan, and there they are yet, having planned to spend a month in that region, teaching, preaching, and discipling, as they can find or make opportunity.

So swings the Gospel army along on its march through Korea. The Word of God has not lost its ancient power, and He is still mighty to save all those who put their trust in Him.

I am glad to be able to report some progress along one important line of missionary equipment, namely, the exact understanding of the spoken Korean. With the hope in view of some sweet day being able to understand every word that I hear, I have made a point of listening more carefully than ever before, and have renewed my early habit of making a note of new words and expressions. The result has been encouraging, and I speak of it for the edification of others who may be coming along on the same long road.

Literary work has been carried on rather fitfully as domestic cares and the possibility of securing a competent amanuensis [secretary] permitted. The botany spoken of in last year's report is finally ready for publication if passed by the examining committee of the Tract Society, and I hope it may prove a useful book. I felt gratified at the spring examination of the botany class, when four new flowers were analyzed successfully, with the exception of a slight mistake made by two of the boys in the case of one flower. This analysis, I should state, extends only to the orders, as no attempt has ever been made to classify the Korean flora into genera and species.

Two years of experience in teaching botany to the academy boys has shown me that the study of this

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science is likely to be greatly to the pleasure and enlightenment of Koreans. If they can only be provided with textbooks which are prepared within the range of their comprehension, I see no reason why there should not be within perhaps a shorter time than we realize, a very general diffusion of Western knowledge among the Koreans.

I have been fortunate in getting the blocks cut for the botany here in Pyeng Yang. A Japanese wood-engraver has done the work very satisfactorily from pictures made by Esaki.

With regard to literary work for the coming year, the preparation of a scientific textbook had proved so much more of an undertaking than I realized at first that I feel like taking a rest before starting out on another. However, I hope to get at something of the sort again before the year is very far along. ✓

One new hymn has been prepared for the next edition of the mission hymnbook, and I now have on hands, committed to me by the other members of the committee, the task of launching an edition with notes. A paper has been sent to each of the stations asking for subscriptions and the returns so far are encouraging.

Respectfully submitted,

Annie Laurie Adams Baird

BAIRD. Rev. William Martin Baird, Ph. D.

born

died N.V. 28, 1931

in Korea. arrived Feb. 2, 1891

- I. DIARY. 3 books. I. May 18, 1892 to May 18, 1893
II. June 4, 1893 to July 23, 1894
III. Aug. 7, 1894 to Apr. 27, 1895

- II. LETTERS - to his brother, John F. Baird, ^{Hammovet, Ind.}
From Pusan (or Taegu, or an intermediate) - ^{Feb. 3, 1891} ~~Mar. 7, 1893~~ to Sept. 23, 1896
" Seoul Nov. 3, 1896 to Aug. 7, 1897
" Pyeng Yang Oct. 16, 1897 to Oct. 7, 1905.

- III. REPORTS. W. M. Baird. 1891 - 1931

- IV. LETTERS. Mrs. W. M. (Annie Lammie Adams) Baird, to W. M. Baird during times of
(over) separation. 1905 - 1914 (particularly in college question)

- V. Collection of clippings of Band writings - newspaper, magazine articles, etc.
- VI. Photograph album. Mostly Pusan, 1890-96.
- VII. File of vital statistics. W. M. Band.
- VIII. Testimonials on death of W. M. Band.
- IX. Letters, W. M. Band, Jr. ① from college to parents - 1915-1917
 ② to Bd. of Fr. Mission on shrine question - Dec. 11, 1940.
- X. Letters of Ned Adams. 1937-41.
- XI. Miscellaneous clippings about Pyenpyang and Kree, mostly of the 1930s

(Locus) - Richard Band, 6852 Hillman Ave. Oakland, Calif. ⁹⁴⁶¹⁸ (at Fresh Hort. Soc., Phila.).

clear and unafraid. She said that she ardently desired her translation to be from her home on the mission field among the Koreans whom she loved and to whom she had devoted her life. Her physicians acquiesced and, in company with other missionaries, she sailed from San Francisco December 18th, 1915. After many anxious days she reached Pyeng Yang. The Koreans welcomed her in throngs. It was evident that she was not to be with them long, but her Christian sweetness, courage and faith were a powerful testimony for Christ. Her bedchamber became a place of sacred and tender interest to thousands of people. Prayers were offered for her continually, and when she fell on sleep, the whole Korean church felt that one of God's beloved ones had been taken from the earth."

* ["Mrs. Baird was a great missionary. She was eminent as a speaker and was greatly sought for during her furlough. Her address in Carnegie Hall at the Ecumenical Conference on Foreign Missions in 1900, was generally regarded as one of the most noble and eloquent addresses in that entire Conference."

"One of her letters when she was in great pain contains the following, 'Life has been for me very rich, and full and sweet, and now for the last nine years when, except for God's sustaining grace, what would have been a very dark shadow lay always across my path, still He has granted me very much of the joy of mere living. Yet always there have been with me 'intimations of immortality' to remind me that 'not perfect quite is any earthly thing.' Nothing that I have ever done as a missionary worker has brought me full satisfaction because all has fallen so short of what I knew it ought to be and of what I hoped and tried to make it. But now I see before me, not very far away, an end to all limitations of time, strength, ability, preparedness. All during what I have called life, heretofore, I have been obliged to creep and crawl, but now, soon, I shall have as Talmage said: 'wings, wings, wings!'"

"Wife, mother, evangelist, teacher, writer, translator, speaker, saint—Mrs. Baird was a remarkable woman. She could say with the Apostle Paul that she followed Christ 'in weariness and painfulness'; but she could also say 'I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord.'"

"The life of Mrs. Baird has become an integral part of the establishment of missionary work in Chosen and the history of the development of the Church of God in that land can never be properly written, without grateful mention of the twenty-six years that this consecrated servant of God devoted to its evangelization."

After I had read this account of Mrs. Baird's life, the resolution was adopted by a standing vote, after which the Rev. Dr. Charles R. Erdman led the Board in a moving prayer. Our deepest sympathies go out to the bereaved husband and other relatives and we pray that God may be their comfort and strength in this time of special need.

Sincerely yours,

ARTHUR J. BROWN.

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upon method as it does upon the character and spirit of the Christians. When they are filled with the Spirit of Christ they grow zealous and the church becomes interested. A living church will move, it will have action, and souls will be saved. What is most needed is the sanctifying power of the Holy Spirit. Nothing but faith and devotion will bring this about.

W. L. SWALLEN, Pres. North.

DEVELOPING WOMEN LEADERS.

Does the term "Women Leaders" comprise not only Biblewomen, Sunday School teachers and such workers, but also the women who take a leading part in the individual country churches? Taking it for granted that these are all included, our subject is a large one.

In a large district with many churches, the missionary finds it hard to visit each church even once a year, and yet, if she does not do so she misses many who, with a little help, would become most efficient leaders in their own churches. If one could gather the most spiritual and intelligent women from each church into central classes and there teach them not only Scripture, singing, etc., but also how to teach what they know, the need would be met to a very great extent. In our district, the country work is comparatively new and the work amongst the women undeveloped; and so far, among those who have gathered for study at central classes, there have been many who were not the most intelligent and capable of leading and teaching, but rather those who were not cumbered with home duties. Therefore, in so far as is possible, we are visiting each church, and gradually introducing country classes. The missionary in this way can give many useful bits of advice to the women who take the leading part in the churches, and she has the opportunity of seeing what is the special need of each place and of helping accordingly.

When one of our missionaries visited a new church some years ago, the cry of the women was, "Don't trouble about us, Pouin! Teach the children. Thy learn so much more quickly than we, and thy can teach us when you have gone." And in a similar way, churches may be found whose women realise that they cannot learn much from a yearly visit of one or two days, and who have urged, and sometimes helped, one or more of their number to attend the classes in order that they themselves may be taught on their return. Therefore where missionaries are few, the district large the churches many and Biblewomen inefficient the ideal plan seems to be to visit individual churches when advisable and try to gather the leading women from each church into central classes and there teach them amongst other things how to teach what they know. We have found it very profitable to have at each class a time set apart for Practice in Teaching. The teacher of this class gives a simple set of rules to be observed when preparing and teaching a lesson. Then she gives a model lesson, encouraging criticism though

it generally ends in her criticising her own lesson, pointing out where she acted contrary to the rules. A Korean generally possesses a good flow of speech, but has little idea of making the listeners think out things for themselves; little idea of the value of questioning. After this, one or more women are asked to prepare a lesson either selected by themselves, or chosen by the teacher, these in their turn being criticised, though this must usually be very gentle and tactful criticism. We have seen a marked improvement in the teaching ability of our Sunday School teachers and Biblewomen since this branch of practical training has been introduced.

Then too, in large centres, the weekly preparation class for Sunday School teachers is very helpful, in fact almost necessary, for even amongst Sunday School teachers one finds not only peculiar theology being taught but also faulty history. I heard of one of our teachers being quite surprised that Simon the Canaanite was not necessarily a poor man; she thought he was *간난혼사름시본*

The art of visiting and preaching to women in their own homes is also one which requires care and cultivation, for this is a difficult and important part of the work. One of our Biblewomen in her zeal could never be content to become somewhat acquainted with her hostess and thus gain a sympathetic hearing, but she must deliver her message straight away; and when that hostess showed a natural curiosity and more interest in the foreigner than in the preaching, the Biblewoman would answer all questions very shortly and return to her preaching, with the result that it had apparently very little good result. When visiting in company with a Biblewoman or other Christian women, one can often let them see for themselves how a kindly word and interest in temporal affairs will touch a heart and make it ready to respond to the spiritual message of love and forgiveness. Again, one can often give a word of warning regarding useless or harmful gossip, for this is a very fruitful source of trouble and quarrels amongst our Christian women,—and men too.

The highest branch of our class work is that of the Bible Institute where approved women can take a special course of study and training. May I tell of our Bible Institute in Fusanchin, for it is the only one of which I have any definite knowledge?

The full course takes five years embracing two months of every year. The syllabus includes certain books of the Old Testament, the Gospels, and some of the Epistles. Here, too, a certain amount of time to given every week to pedagogy and as many women as possible take their turn at giving a lesson in front of their fellow students. This is more difficult than teaching an ordinary class, but it helps to give to some more self-confidence and it also gives one the opportunity of showing to the over-self-confident student some of her mistakes. It makes them think deeply when preparing a lesson. During this session we have taken the Ten Commandments as the subjects for these criticism lessons and one and all say that their future teaching of the Commandments will be very different from what it was in the past. Several of the women have

been given the opportunity of taking charge of the morning devotional exercises for two weeks of the session, and we find that this too is a part of the training which should not be neglected. Once a week the Sunday School lesson is taught to the students who take their turn at visiting and teaching this lesson on Sunday morning at three country churches, the Leper Asylum, and at the Fusanchin Sunday School, the missionary being present at the local class, and therefore being able to point out later on, wherein the teaching fell short, and how it could be improved. The practical training lacks much, but what little has been done is bearing fruit.

However, it is not only the actual work which counts in the training and development of women leaders. There is little which escapes the notice of Biblewomen and church people; and in her private conversation, her way of dealing with difficulties which arise amongst the women, her attitude toward sin and sinners, her habits of courtesy and punctuality, and her love toward others and zeal in God's service, in all these things the missionary exerts a big influence on the characters and habits of Christian women. Where the missionary is lax in the observance of the Sabbath, one generally finds a similar laxity on the part of the Biblewomen, and unless the male missionary or helper makes up for that deficiency of the women-missionary, there will be a corresponding laxity on the part of the church women.

There is little in one's words or manner or habits which is not commented on, and the missionary has many an opportunity of honouring her master, Jesus Christ, and of helping her Korean sisters, by the way in which she meets and overcomes the daily trials and disappointments and by the way in which she accepts the joys and the happiness which come to her in this work.

N. R. SHOLES, Australian.

HOW TO INCREASE THE EFFICIENCY OF THE KOREAN MINISTRY IN THE FIELD.

1. Let us remember, at all times and under all circumstances, that God uses all sorts of men. Our Lord used Judas.

2. Let us remember that they are our equals; this will not hurt us and it will help them. Unless we do treat them actually as our equals before God we do ourselves an injury. The pastors will probably not commit the same sin against us and so they will probably feel above us; recognizing our sin, they may pity us, and possibly sin against God by following in our footsteps.

They *are* our equals. We are men and so are they. It is not our earthly accidents but our Heavenly relations which constitute our efficiency. The Korean pastors eat, so do we. They wear clothes, so do we. They have children, so do we. They are our equals in more ways than they are not and in the ways which count most.

3. Let us remember that if there is anything which they really lack, that that is our reason for being in Korea. It is our door of opportunity; not our occasion to make fun, or to cause them to feel that they have no reason for existence. It is not ours to usurp, to ignore, to over-rule or to overturn.

4. Let us remember that it hurts no one to confess a sin or a mistake in judgment but that an unconfessed wrong to a fellow presbyter is sure to find us out. There are more crippled missionaries, more one-legged missionaries because of our unconfessed sins against our fellow presbyters than there were frauds in Barnum's circus. Even if we think they cannot comprehend our sin, confess it. The confession of a sin in the right spirit, by the grace of God, usually becomes a cord of love binding us together.

5. Let us remember that Korean ministers have no example but ourselves. If we never do pastoral work they have a faulty example. If we do not take an interest in the practical development of their church, they will probably consider us unfit to advise them.

Therefore, we should give the Korean pastors *ourselves* as they ask for us. Give them our best in any department they ask for it. Give it when they ask for it and as they ask for it. Let us be helpers. Let us keep ourselves out of sight, but at all times bear testimony to the truth that is in us even though it be in conflict with their dearest ambitions. "And as ye would that men should do to you, do ye also to them likewise." If we would increase the efficiency of the Korean ministry in the field let us give the Korean pastors every courtesy we would show to the moderator of the last Presbyterian General Assembly, U.S.A. or to the President of Princeton Theological Seminary.

W. B. HUNT, Pres. North.

AN APPRECIATION.

MRS. BAIRD.

With the passing away of Mrs. Baird of Pyeng Yang, a great loss has fallen upon the foreign community. For twenty-five years she has held a special place of honour and influence, and her departure will be mourned by a large group of friends, native and foreign. From the time she first stepped from the steamer into the little company that was waiting to greet her, she has, through the long unbroken years, been known, and loved and blessed.

Over-praise is uncomely toward those who are gone before, and she assuredly would put far away, as beyond her, every expression of appreciation; but we only give her her due, when he pay a tribute to her worth, her high gifts and character.

She was a student by nature, and as such entered into the language and life of this people as few others. Her little book, *Fifty Helps*, suggests her interest in the quaint speech of Korea, and her desire to make the way easy for those coming after. Through this little book, sold so

widely, she would easily rank as first teacher of the foreign community. Her lectures in the language were enlivened by her native wit, that shone out on all occasions. A sense of humor and the illustration that wears a smile, were always hers. Her talks and lectures knew no weary moments, and one can imagine what stores of cheer must have come through these into the weary life of the Korean woman.

She was an indefatigable worker. With that clear-cut conviction that goes with the sons and daughters of North Ireland, she spent her year transmitting to the Korean mother, yes and to father and son as well, a new decision of soul, that set their minds in motion and their spirits aglow. What personal magnetism is, the writer does not pretend to know, but he can sense it and feel it, and he will ever remember the part it played in Mrs. Baird's every act of life. A certain poetic inspiration touched her nature, that showed in speech and pen. She was eloquent and full of fervour, and her words were winged with life and power.

The unbroken silence that follows her going will wait long and lovingly to catch again the sound of her voice, to hear once more things said as she said them. Memory is all that earth has just now, but it is memory filled with love, and pride, and glad appreciation.

Best of all, she was a helpful wife and wise and tender mother. The thoughts and purposes that lie back of the mind of her tall sons speak for her. What were votes in comparison or a husband's wider sphere, when it was her privilege to launch three good men out into the world's confusions, to take their part in life's best battle. She passes away amid reveberating thunder and great dreadnought guns fring, but her way is peace, and she will live on in John, William and Richard, brave lads and braver men, who, with the high spirit of their mother, will fulfil her hopes and aspirations long after the memory of her voice is gone.

May the Great Comforter of hearts walk closer than ever by his side, whose life is rendered cheerless and lonely.

An old friend,

J. S. G.

**EXTRACTS FROM THE ADDRESS OF DR.
W. A. NOBLE AT THE FUNERAL SERVICE
OF REV. VICTOR D. CHAFFIN IN SEOUL,
JUNE 6TH, 1916.**

It is with a feeling of great hesitation that I refer to the private life of our departed friend. The only justification is that such reference may help others. Nothing in the world is of such profound interest as a search for the factors that have contributed to a good life.

He was born in Newharmony, Indiana, Aug. 11, 1881. He says of himself that he was confirmed in the Episcopal Church at the age of 14, and was converted at eighteen, from which later date he began to

preach the Gospel wherever opportunity offered. At twenty he entered into that close walk with God which was the inspiration and delight of all who knew him in Korea. He joined the Methodist Episcopal Church. His education began with the High School and closed in the University at University Park, Iowa, in 1909. It was here he met Miss Anna Baer to whom he was married June 7th, 1911. He was a member of the North Dakota Annual Conference where he labored with great acceptability. His work began in Korea in April, 1913.

It is not always the one who spends many years on the mission field who can be called the most successful. I am acquainted with a number of men who, during a service of three years, have written their lives in indelible characters on the hearts of the people whom they came to serve and on the hearts of their fellow workers. Mr. Chaffin spent three years of service in Korea; three years of holy living; three years walking with God. There can be no better service than that, nor one that will count more through the coming years.

His Bible is a Thesaurus of information of the deep of his spiritual life. It was said of Mr. Moody that he was a man of one book and what a mighty man it made him. Brother Chaffin was a man of one book. It made him Christlike.

Every chapter and almost every page of his Bible, are filled with notes and references written in colored pencil. One of them reads—"This Book will keep you from sin. Sin will keep you from this Book." As one would suppose, references to holiness, consecration and piety are all diligently noted.

No one knowing Mr. Chaffin intimately could fail to feel the thrill of his joyous life; he indicated the source of this, for on the margin of his Bible, he wrote, "The verb to be happy has neither present, past, nor future. It should be conjugated in the conditional," and adds, "all things are pleasant while Christ is precious to you."

His journal breathes a spirit of divine ardor and self-abandonment to the service of his Master. Next to the last note he wrote are these words, "Now the blood of Jesus avails for me and sanctifies wholly. His will is precious, more precious than gold." From all this we should not conclude that his life was without trial. For the fact is that he passed through deep waters after reaching the field; through experiences that tried his faith and wrung his heart. But from it all comes this message from his journal, "God keeps us sweet, tender and patient in our hearts."

He never could understand why he was favored with so many friends. The explanation is on the margin of his Bible in these words—"Never believe any thing bad about any body unless you positively know it to be true. Never tell it even then unless you feel it is absolutely necessary and realize that God is listening while you talk." We will always remember him as a man who loved his fellows. In his relations to his family he was a prince among men.

WHY I AM A MEDICAL MISSIONARY.

DR. S. P. TIPTON, CHUNG-JU KOREA, PRES. NORTH.

Before leaving America many people asked me "Why are you going to Korea to be a Missionary?" My answer is very simple. In the first place I came to Korea because the Board of Foreign Missions sent me here, and they sent me here because I made application for appointment to the foreign field; because I was prepared to come, and because at that time Korea was the place of most urgent need.

The motive that prompted me to make application for appointment to the foreign field is the same motive that has prompted thousands of other Christians to make similar applications, and is based on Christ's last command, "Go ye into all the world and preach the gospel to every creature." Again He says, "If you love me keep my commandments." How then could I remain in America and love Christ, if He needs me in Korea?

Responsibility rests upon every Christian to prove that he is not needed in a foreign field. If he can not leave home at all, or if he can present honest, prayerful and convincing evidence to his own conscience that he is not needed "at the front" of Christ's battle-field, then he is called to represent Him at the home base, in the capacity of farmer, merchant, banker, according as circumstances may have placed him.

Again people have said to me "You are a physician, not a preacher, why do you feel called to go?" To which I answer there are many ways of preaching the gospel. The most influential and inspiring sermon any missionary ever preaches to non-Christians is to lead a consecrated, consistent, helpful life before them every day. And one of the ways we can help non-Christian nations the most is to follow the example of Christ in healing the sick. While of course He did it through miracle, He has given us other and effective means and, furthermore, has commanded us to heal the sick. In sending forth His disciples, He said in Luke 9:2, "And he sent them forth to preach the kingdom of God and heal the sick."

Medical science as we know it to-day is a product of Christianity, and we are under more of an obligation to non-Christian lands to give them a knowledge of this science and to heal their sick than we are to give them an education or any other accompaniment of Christianity, for Christ in this instruction to His disciples puts healing next to preaching the gospel.

I worked for a year in the slums of New York City in connection with one of the largest hospitals in that city and I firmly believe that the physical needs of the poor of that city, through the vast number of charitable institutions and hospitals, are better taken care of than are those of any other people of similar circumstances in the world. And since the law in some states now, and in all states in the near future, requires medical graduates to have such hospital experience, I have no fear for the medical welfare of the poor of America.

There is one doctor to between five and six hundred people in the U.S. On a certain street in New York I counted seventy-two doctors having offices in one block! While in my province in Korea there are two little hospitals of twenty beds each in the midst of a population of 300,000—an absolute impossibility to reach them all,—and we are well off here compared with China and some parts of India where they have one doctor to a half million, a million or even three million people.

How would you like to be sick in China and take your chances with one of those three million souls to get to see the only doctor among them? There never was a time in the history of the world when a missionary was received with more cordiality by non-Christian lands, than the medical missionary is to-day. When we arrived in Korea last December the Koreans of this town and surrounding country came out to a long bridge over a river on the outskirts of the town to welcome us. It was dark and they lined up on both sides of the bridge, each one carrying a Japanese lantern, and dressed in their immaculate white clothes—their national dress color—their faces radiating a welcome and a smile that would not come off. They presented a spectacle not soon to be forgotten.

How can a young doctor be contented to eke out a mere existence at home in competition with his fellows, in a community where he would not be missed as far as physical needs are concerned, if he were not there? What is his happiness in comparison to the happiness of a man who can be the supreme medical friend and adviser to an admiring parish of 300,000 or a half million people? What a wonderful opportunity to preach the gospel by deed as well as by word!

These, in brief, are a few of the important reasons why I am a Medical Missionary.

Assembly Herald.

ITINERATING ON MOTORCYCLE.

Had I written on this subject when first asked to do so by the Editor of *The Field*, I would have been favored by the inspiration of novelty, but since the motorcycle has become so common in Korea this Muse has flown. While I may not be able now, as once I could, to speak with the enthusiasm of the new convert, I have the advantage of knowing whereof I speak.

Three years ago when I bought the second Harley Davidson Motorcycle sold in Korea and announced that I intended to itinerate the rocky trails of North Pyeng An Do with it, I was considered by the majority of my fellow missionaries an impractical radical. To day I am a conservative of the conservatives. My fellow missionaries are selling their 1915 models and buying 1916 models, while I am still disturbing the silence of the hills with the original pioneer. It has lost its youthful

theoretical instruction of the class room but the putting to actual test of the theories there learned.

Here again is a wide field for the teacher. He should be able to lead in the conduct of the experiments as well as in teaching the theory. Therefore the teacher should see to it that the pupils under his care are actually engaged in some form of Christian effort. There are many opportunities for such efforts. As an exemplification of what is possible along this line it may not be amiss to speak briefly of some of the work that is done by the students of the Pyeng Yang College and Academy. Their activities take several directions. There is a Preaching Society in the school which includes in its membership a large proportion of the student body. They go out on the streets on the Sabbath Day and preach the Gospel to the passing multitude. They teach Sunday School classes in the city and in other nearby churches. They preach from the pulpits on occasion and do it with power. They sing in the various churches, they being, ordinarily, the best trained singers in the church. During the holidays they go out two by two to spend a week or more either preaching to the unbelievers or holding revival services in the churches. During the recent holidays many pairs went to various country churches and held meetings for a week or more. One day during the Winter Class for Country Men, when there were hundreds of men here from all parts of our country districts, one hour was given to hearing the reports from these students. It was a most helpful and inspiring hour. Wherever they went the churches were revived and many new believers brought to a decision to serve Christ. I feel that the meeting made a deep impression on the audience and led them to feel that education coupled with consecration to Christ is greatly superior to either of these elements standing alone. The teachers that are able to train up such students do not need to wait for the future years to bring their reward but may be themselves "both they that sow and they that reap." They are then fulfilling their function as helpers of the church.

Rev. CHARLES F. BERNHEISEL,

Pres. North.

METHODS OF EVANGELIZATION.

As God has seen fit to make use of human means for the propagation of the Gospel it is proper for us, who are His agents, to consider carefully what are the legitimate methods for the preaching of His truth; and of these methods which one gives evidence of being the best, the most effective and practical.

We must have a common aim as well as a common plan, and the supreme aim of evangelization can be no other than to bring Jesus Christ and the Way of Salvation to all men. Upon this proposition we can probably all unite. But we should get a still closer view.

Some hold that when the Gospel message has been preached to

every individual, or nearly so, that section may be called evangelized. Others take a deeper view and maintain that the chief aim of the evangelist must be the gathering into the Church and the building up of the believers in the body of Christ, as well as the making Jesus Christ known to the world. These widely differing aims will naturally create widely different methods for their attainment. I shall cut away the former and hold alone to the latter view.

Again, our method will depend very largely upon the view that we take with reference to the proper effect of the Gospel upon mankind in general. Some hold that the preaching of the Gospel has a leavening influence in the community and the state, (and it has) and accordingly advocate any method that will help to transfuse its principles into society at large. Failing to discriminate between morality and religion, these adopt methods that lead to civilization rather than to the Christianization of the people. Others believe the Gospel to be the power of God seeking to save men by calling them out from among the mass of sinful unbelievers, and to build them up in the mystical body of His Son, during this Church period, or Day of Grace. I hold to this latter view. From this view-point let us consider a few of the methods or means employed to accomplish our aim.

At the very outset there is a parting of the ways: the one is the foreign money, native agent, missionary superintendent method. Good. The other is the self-support, self-directing, self-propagating method. Better and best. Between these two, some think they have found a golden mean which, however, others consider to be simply—mean,—and sometimes even—meaner.

Most of the missionary effort of the world to-day is done after the foreign money, native agent, missionary superintendent method. A great work has been accomplished. But we all know that when we consider what is involved, it is as nothing compared to what ought to have been done. There is a better way.—a high way, and every body ought to be traveling on that road. Foreign money is necessary for the missionary and for the promotion of his efforts. But quite otherwise when used for the support of native Christians, or for native agents (except in certain initial stages,) and for church erection or class work, &c., &c. There is a simple scientific reason for this which makes the breaking of the principle almost a crime. It is the vitiating effect which the sight of money, especially foreign money, has upon any poor human soul. This has been proved over and over again; and yet men shut their eyes and go on using foreign money with the native Christians to the detriment of their work. We all do it more or less. Every foreign dollar thus used weakens the congregation or the individual by just that much.

A congregation built a fine large church; the hard times struck them; a number of the subscribers failed to pay;—a debt was the result—\$50.00. This was soon doubled because of interest. Pastor and elders came to me—until patience did its work. They were not only all poor, but even in debt. Months passed; the congregation dwindled, the

pastor became discouraged. I tried to do my part in the right way. The church could do nothing. Finally by a desperate effort they raised \$24.50. And then they came to me with a plea for the rest. They could do no more. I told them to sell their church. I refused outright to do anything except to exhort them and plead with the pastor. One cold day in January pastor and elders came and said that they had subscribed \$98.00 more: only \$32.50 debt left, surely I would pay that. I congratulated them upon their success and remarked that when they had that amount all in hand I would add my contribution and the balance could be left over until another year. That church has learned something it will not soon forget. There are things we have to do, but there are things that the Christians must do if they are Christians. The Gospel is for all men, and none are so poor but that they can carry on their own church work suitably to their own grade of living.

But how about a little help occasionally? Well, it is a good deal like the drink habit, as was once explained to me by a Korean who said, "when a man drinks one cup, he is one cup drunk." So much for method in general.

But how about the every day work, hard at it all the time, with a view to reaching every body in your territory? Here some think to do it by multiplying machinery,—organize, start a society, divide up into companies, give every-body something to do. The wheels begin to move; there is interest; the missionary is on his job. There is a running to and fro. The neighbourhood is stirred; the people come in to church on Sunday to see what is going on. Crowds reported. Good thing! I guess I will start this in all the churches and groups. It takes all fall to get around. It takes lots of talk to do it too, not much time for anything else. But it is organizing for work, and things are doing in these churches all right. When six or ten months after, the missionary returns to the churches after the summer vacation, he finds that his people have had a vacation also, and the organization has dwindled and in most cases disappeared. He starts the machine again; oils the wheels and gets it going. But this time there is no excitement; the heathen know what is going on and do not attend. I emphasize strongly, as strongly as I can, the importance of simplicity of method. A simple method that emphasizes Christ and the Gospel as the drawing magnet and nothing else. That simple method will not wear out, and will not tire out the members in the running of it.

If we should spend more time in prayer alone, and with our people, and strive with tears until Christ be formed in them, and they have gotten the Christ Spirit, the less of machinery the more will be the work which the Christians will do.

The speak-to-every-man method is a good one; the "preaching days" contribution as well as the money contribution is a good method. It is also a splendid thing for the missionary to take his men, Christian workmen of the church, and go out with them to preach to the heathen and to exhort the backsliders. I heard of one who spent the days when

itinerating in house to house visitation with some of his Christians, and then after supper, separated in companies to call at the lounging places (sarangs) in the town to invite the people to the evening meetings, personally bringing the men to the church. Tho I have never tried this method in just that form, I am persuaded that it is a good one. A burning zeal for souls in the missionary, will soon start the fire in his Christians.

I think we possibly spend too much time in keeping roll books and preparing reports. May be we spend more time with figures than we ought. It seems necessary. Certainly it is the fashion of the times. But I do not believe that Paul made many numerical reports. And he certainly did not aid his churches or helpers financially in such a way as to make the Christians dependent upon him. And when there was a reason for aiding any church he pleaded with the churches to do that work themselves, and made the plea on the ground that it was for their good as well as for the good of those they helped. If we follow Paul in these things we will see results.

If I may say a word concerning my own experience, my method has been to keep out of sight as much as possible, while careful to see that the work along all lines is kept going. I try to do nothing that I can get a Korean to do, and make every effort to get them to do all they can. I try to speak to as many unbelievers as I can, which I know to be far too few. We should always be an example in this as well as in all church work.

I do not believe we can get a better method than the simple Gospel method. We should recognize that believers are a separate company of saved men and women, called out from among a world of sinners with whom they can have nothing in common but charity, but for whom they must have the burden of lost souls upon their hearts. Even here there must be method, some plan to follow which will conserve energy and combine and utilize the forces of the church.

I have sometimes had preaching bands, every man of whom pledged to speak to some person and try to bring him to church on the following Sunday. That works well where it has good leadership. Another plan that I have tried is to have every one select some unbeliever and make him a special subject of prayer through the year; to work with him, bring him to the services and try to lead him to Christ. This too is effective when properly directed, but I find it not easy to keep the people at it. The helpers and pastors do not seem to be able to keep it up long.

I have never found a better method, when regularly adhered to, than the simple method of having the Christians volunteer days of preaching. It also requires constant planning and oversight, however, such as I have never been able to give to my country churches. This method combined with prayer for individuals is one that can be continued and will be effective when properly looked after. The work should be reported regularly.

Effective evangelistic effort, however, does not depend so much

#54 one of five manuscripts
enclosed in letter of Dr. Clark
to Dr. A. J. Brown.

Mrs. Anne Laurie Adams Baird

MRS. BAIRD

RECEIVED

No one aware of the present condition of things in the mission field of north Korea can fail to know that the hour for Christian opportunity in this country is striking in clear and unmistakable tones. In the territory covered by Pyeng Yang station alone, during the past year, 872 adults were received in baptism, and 1547 persons were received into the catechumenate, and these numbers were only limited by the inability of the missionary force to do more. From every part of our territory comes the cry for help in any form, for visits from the missionary, for classes in Bible study, for Christian literature, for Christian education. Elderly women have walked a whole week, from Monday morning until Saturday night, to attend a ten days' class for Bible study. In many country groups during the winter months the Christians meet every night for Bible study, with only portions of Scripture imperfectly translated, all equally ignorant and with no one to lead them. Christian primary schools multiplying everywhere, are calling vainly for qualified Christian teachers, and numbers of Christian boys and young men, showing the richest promise for the future self-government of the church, throng into Pyeng Yang from year to year begging for a Christian education.

And ever sounding day and night is that other cry, unheard to mortal ear, yet loud to the ear attuned to the spirit, and loud surely to the pitying ear of God, the cry of the unawakened. Hundreds and hundreds of thousands are there, in our territory alone, lying in desperate soul extremity, not because they have not heeded, but because they have not heard the Gospel of the grace of God. Or if they have heard at all, it has been at a great distance and dimly.

POOR

It is entirely impossible with our present missionary force of eight ordained men, one medical man, six missionary wives and three single ladies, to meet the demands of the situation. Work among the unevangelized we cannot even touch; and even in regions nominally under our supervision much that ought to be done at once is left undone. Groups of believers asking earnestly for spiritual help and instruction, are left unvisited perhaps for long months, and when the missionary is at last able to include them in his rounds, he finds perhaps that the sickness of long-deferred hope has set in, and hearts that were once plastic and warm are now hardened and cold.

Not tomorrow but now is the day of opportunity for Korea. How long this spirit of inquiry, so largely unsatisfied, may continue to exist, or how soon the people may relapse into the old state of heathen apathy, who can say? Given a few more years of utterly inadequate manning of our mission force, and it may be that here and there, all through this beautiful region, like a mountainside swept by forest fires, only charred and blackened spaces may remain where was once the promise of green and living growth.

Christian brother and sister at home, young and strong and full of zeal in the Master's work, are these things nothing to you? This is a day of good tidings. Are you holding your peace? We are not asking for money. We are not asking now even for prayer, except that the Lord of the harvest will send forth laborers into His harvest. We are asking for consecrated men and women, separated and sent of God, and through whom He will deign to work out His purposes for this people. Come over and help us. The blessing of those that are ready to perish awaits you, and more, oh, much more than that, the unspeakable privilege of enabling our Lord and Saviour, He whose visage was marred more than any man's, to see, through your efforts, of the travail of his soul, and be satisfied.

IR COPY

Pusan, Korea.

Jan'y 27th, 1896.

My Dear Brother,

I succeeded in buying a very good Korean house in Pajoo for a little over one hundred dollars gold. Not being able to get immediate possession I came home for a time reaching here last Friday. The bicycle over Korean roads is only a partial success, but I hope the roads will improve in time. Korea is undergoing a wonderful transformation just now. An order has been issued for the people to cut off their hair. The loss of the "topknot" will make a change of clothing necessary. The "old Korea" seems to be going rapidly.

Am not sure that the new will be an improvement - at least so far as appearance are concerned; but it is all a part of the process of breaking down the barriers

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That will not yield to the Gospel. God's
plans are being fulfilled and high-
ways are being prepared in the deserts,
although the workmen are "green killers" and
there are strewn along the path some wrecks
of customs which may have been better
than ^{those} which are introduced.

I cannot answer your letter now.
I will try to do so soon. All are
well and hearty. John is not talking
much yet, but he is running about
everywhere into all kinds of mischief,
always active, and a great rogue, although
his mother says that he is the finest boy
there is.

Your brother

William M. Baird.

Pagoo, Korea.

April 1st, 1896 -

My Dear Brother,

Your letter of Feb'y 14th is at hand. I hope you will not be anxious over much for me for I am in safe hands. You probably know by this time that the reports you first saw in the papers were exaggerated, and very ~~far~~ far from the truth. Still the situation in Korea has been serious enough. You do not believe me when I say that the Western newspapers all had the wool pulled over their eyes by the Japsues - therefore you do not understand the eastern situation. If you have seen the Korean Repository and understood all its allusions you will guess at some of the course of the present disturbances. The fact is the King has been a virtual prisoner since the Japanese took possession of Seoul two years ago. Gradually reliable men were removed from the cabinet and mere tools of the Japanese were put in. The cabinet was and

come to be composed ^{largely} of unknown men dis-
 tinguished only for having been of use in enter-
 ing the palace, killing the queen or in some
 way which would not naturally have given
 them standing from a loyal Korean's standpoint.
 The King was naturally inclined toward reform,
 but not having a strong family or party to depend
 upon, and having no advisers whom he could
 trust, and being cut off from China upon whose
 power he formerly leaned and being in the hands
 and power of Japan he found it very easy, being
 personally a weak and unprincipled man, to follow in the
 way they led. New cabinets appeared - Everything had
 the sanction of law. To a westerner unacquainted
 with eastern diplomacy there was no appearance
 of coercion. After the King had signed away in a
 moment of fear all his power to a rebarbated
 cabinet all subsequent acts easily took the form
 of law and things seemed to be moving fairly.
 The chief obstacle to these changes was the queen
 who was unscrupulous and backed by a
 powerful and unscrupulous family. A well
 laid plan to remove her was successful. But
 had it not been for a few faithful Americans the
 world might never have known who furnished

I found a few Korean stamps value of
 you don't want you can drink some very
 found Mr. Washington Adair Steele, the Historian
 I will send them later to you want them

The power and laid all the wires and pulled them
 It was certainly very singular that the palace
 was filled with Japanese soldiers on the night of the
 murder and that the ^{Minister} ~~Council~~ was on hands at a moment
 notice. It was also singular that speedily after the murder
 those who had been traitors in turning the palace over to
 the murderer's hands obtained to estimate positions.
 It was a singular reply which the Cabinet made
 to the Japanese government when asked where
 the queen was or who had killed her they replied
 that they knew of no such person. Two days
 after she was dead they degraded her to the rank of a
 coolie woman. afterwards restored her to her former
 rank and ordered the nation to mourn for her.
 It was singular too that the Japanese Minister and
 other citizens who were called home and tried by
 the home government for complicity in the murder of
 the Korean queen should all be acquitted although
 their guilt was not only proved but ^{also} recognized
 in the terms of the acquittal. I might mention among
 more "singular" coincidences. The King felt
 abandoned - was in fact in mortal terror but his

his life from his wife's murder until his escape to a place of safety. I suppose you know his subsequent acts in forming a new Cabinet - progressive, loyal men - and in trying to get the government started on a new basis. I have no idea what the outcome will be - The King has no power to stand alone - Japan and Russia ^{each} stand ready to "gobble" Korea the first chance they get. America and England look on as if they saw nothing wrong. In the mean time the poor Korean people, naturally easily governed - ever hearing all kinds of stories true and false about the murder of their queen the imprisonment of the King - the designs on Korea by foreign powers, &c. They are goaded to madness by an attempt to make them cut off their hair and wear foreign clothes - and that by persons whose ^{hands} they are beginning to believe are red with the blood of their "mother." They say let us march to Seoul and deliver the King. They find the local government too weak to suppress them and are soon joined by a lawless horde representing every shade of discontent and heart mainly on plunder. The local magistrates flee before them. And who can say what will be

The end? If there were only two or three Christian nations on the earth I think the thing would stop. But somebody has truly said that it wouldn't do for the so called Christian nations to unite - agree to take the weaker nations under their care and settle such matters by arbitration. In that case the Christian nations would have no chance to annex new territory. Would that Korea were the only nation where the blood of innocents is crying unto God for vengeance - and that to open against those who profess to carry the sword of God.

In the midst of it all the most wonderfully amazing thing is the success which Japan has had in making the world think that her motives are pure - that she has in fact been carrying on a holy war. At first she deceived even many of us here on the field. I believe yet that many of her reforms would lead to the material improvement of Korea to the very material advantage of Japan - but as soon as I live I don't care much for a white-washed civilization which depends on murder - and a long chain of successive

Will write sometime what I think
about the fact Second Coming - It
is a
rather played out and has taken a bit to Shanghai recently. Report
says that Mrs. Lane is dead. With love
to your brother.

deceptions for its triumph. Perhaps conditions of
life under such a civilization are more pleasant
and easy and he who enjoys them may have a
more self righteous feeling but I cannot but
think that the old fashioned method of a change of
heart is better than a change of dress, although the
outside observer may not be able to tell
the difference. I nearly believe that if the Japs
would just adopt the name Christian they would
be admitted at once into the family of "Christian
Civilization" and I am not sure but they would
make a worthy member. If I am not mistaken
England too became "Christian" because its King saw
fit to worship new idols at new shrines.

By all the above nonsense (or whatever you wish
to call it) I do not mean to cast the least re-
flection upon the true Christians in England or
in Japan - but I think we make a mistake
when we think that our worldly surroundings in any
country are Christian, See 1 John 5:19 -, although
for decency's sake they may wear a Christian ex-
terior which is apt to be very deceptive.

So far all is well here in Fagoo.

I hope to hear often of your movements and of the
health of all. Fenwick is back in Korea. Moffet is
rather played out and has taken a bit to Shanghai recently. Report
says that Mrs. Lane is dead. With love
to your brother.
William M. Bond.

Seoul, Korea.

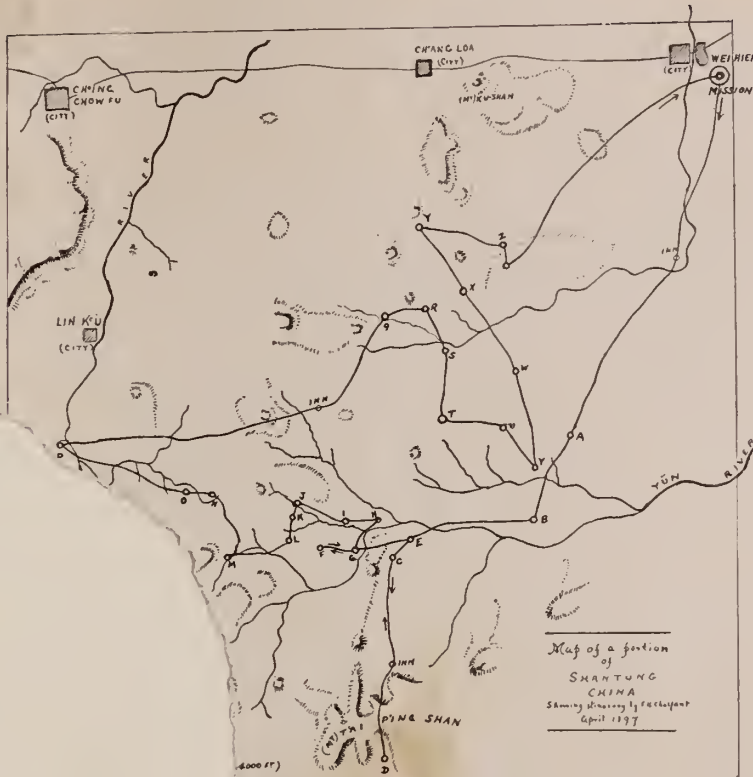
Nov. 3rd. 1896-

My Dear Brother,

It is a shame that I have not written to you for so long. I think I was in Fagoo when I wrote you last, and that was a long time ago. I came here to the Annual Meeting ^{early} in Oct. Since then we have been rushed with every kind of business. The mission force loses a number of workers this year and there has been a great deal of reorganization. Among other things I am removed from the South and stationed in Seoul. We have had considerable enlargement in the mission work. The native church is growing so much that

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it was felt on all hands to be
the time for the enlargement of our
educational work. Without anybody
having had it in mind beforehand the
result of a good deal of discussion and
prayer was that all the mission
came to the conclusion all at once to
remove me from the South and put me
in charge of the educational work
with a view to enlarging and developing
and adding a number of industrial
adjuncts. The former principal, ^{Mr. Miller} will also
continue as associate. The amount of
enlargement will depend on how
much the Board can help us financially.
I start to Taran very early tomorrow morning
to bring up my household goods, and so I
cannot write you now fully; but you see
that the character of my future work ^{will} ~~seem~~ to
be different from the past. In addition
to teaching our texts books will all need
to be made almost de novo. Annie remains
here until I return. I shall try to
write you now fully from Taran. Your bro.
W. W. Baird

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 of 190 miles. One of the
 with which we are meeting

just now is the proselyting policy carried on by the Roman Catholic Church. They are systematically erecting chapels in every village where our work is established. I rejoice to say that we have not as yet lost a single member of whose sincerity we feel assured. We trust that the Lord may be using this as a sifting process by which we may know who is on the Lord's side. Like Gideon's army, the steadfast three hundred shall yet win the day.

LETTER FROM REV. W. M. BAIRD.

Seoul, Korea, May 14, 1897.

I have just returned from a trip into the north to assist the Pyeng Yang station, in accordance with the appointment of the last annual meeting. Mr. Whittemore will write you more particularly about the work. The region visited was the Euijoo circuit, which has not been visited since the war between Japan and China. Our Korean helper, Mr. Yang, has been making regular visits to these fields. He has been doing good work. The whole region seems to be in a hopeful condition, and to give much promise if carefully worked. Everywhere I went I could not but feel that I was among a people prepared of the Lord. Their attitude toward foreigners, their social conditions, their tendency to listen to the truth, would all make one think that they were a different race.

Without entering into details, I can say that on the whole trip we visited five places where believers

(over)

Aug. 1897

WOMAN'S WORK FOR WOMAN

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LETTER FROM REV. J. B. AYRES.

[August,

meet together for worship every Sabbath, and that we heard of five other places where they meet regularly for worship. Other places were reported where there was a growing interest. Seventy-four men and women were examined, thirty-one were received as catechumens, twenty were baptized. This probably represents an interested constituency of two or three hundred. The work in Sakjoo is the most promising of any. In this place, where Mr. Moffett once thought he was in danger of being stoned, six men and six women were baptized. One man, who lived at a distance, after spending Saturday in hard labor in his fields, traveled most of Saturday night to be able to spend all of the Sabbath at the meeting, and then returned to his home after the evening service. Similar cases of interest might be mentioned.

I have not seen any place in Korea where the people seem so attentive to hear as in the north. Many of the hindrances to the work which exist in other places do not seem to be found there. The whole north seems to stand much in need of work being done *just now*, without the delay involved in learning the language by a new missionary. I was much pleased with what I saw of the northern work—earnest, aggressive, Scriptural, sensible, seemed to be words applicable to the church work there. The people are mostly able to read, and very eager to read the Bible. The work has now reached a stage where they especially need three things. To my mind these are in their order of importance—First: The Bible in the Korean language. Second: Careful instruction of their helpers, teachers and leaders, in order that they may properly train the Church to know God and his word. Third: An aggressive evangelism into the regions beyond, many of which are already calling for teachers.

— W. M. Baird
May 14, 1897

Rev. J. B. Ayres writes of itinerating work in Japan, and of bright encouragements in the condition of the work, and he presents some hopeful aspects of the effect of the retrenchment. Under date of May 14 he writes:

At present I have two trips on my hand. One is to make arrangements about a place where we have dismissed a helper on account of the cut. The other is to keep a promise that I made to come and baptize a woman. She wished baptism last year, but there were reasons why I asked her to wait. It is at Yadomimura, a most inaccessible place. The helper always walks a large part of the way when he comes over here. In fact walking is the only way to get there. I suppose one might hire a jinrikisha to get over there, but unless it was kept for the purpose of returning, the journey back must be on foot. When Mrs. Ayres went over there with me she came home on a cart such as freight is hauled on. I go on my bicycle. I have worn out one bicycle. I suppose I have ridden 10,000 miles on this wheel. My present cyclometer was put on last November, and registers 1147 miles already, notwithstanding I rested a good bit in the winter when the roads were bad. On the last trip from Kumamoto to Usuki and home again, the rear wheel went badly, the spokes began to break, and the last day's riding was done in the dread that every revolution would be the last, and the wheel

would collapse and leave me to foot it home. I managed to get it here, and got some new spokes, and now can ride it a little, enough to finish up on I hope. The roads here are very hard on the bicycle, especially as I always carry a bit of luggage.

The work in general is very promising. I think in all my stay in Japan I have never seen it so much so. I do not know as yet how the cut will effect our work in particular, but everywhere, without regard to denomination, things are looking up. There are inquirers at all the preaching places, and in most of them applicants for baptism. The general apathy is giving place to interest. The old opposition is about dead, though it still lingers in out-of-the-way places. But even with those who care not for Christianity, opposition to the Christian religion is a sign that the opponents are being broken down. The rise in prices is very bad for our helpers. We positively must raise our salaries another year. Many of them have had to keep free from debt. Some of them have had to do so. I have just paid off a debt of \$100.00 not with mission money. Shozaburo, who is the best helper in the region. Others have been making shift to get through hard times have had to do so. It is hard to adjust to a new cut, not proper to do so. Prices of every thing are going up right because we have cut other salaries. Our helpers, who are not feeling the change.

The cut was made there where I had already been. I had already been there were not in need of another about ought to keep. Then I sent them that they might feel the change. They are pretty hard on me. He is too old for me. It is very hard for me. I leave before I leave and I were to cut fall heavily on men. Then I think it is time for the how that will cut it. I think the

Mr. Ayres pleases to develop the work where the promise is so impressively attractive; the general air of degradation to enter the work. He

When the Spirit of God is in the midst of such poverty and well, it is the same old where with Jesus." We but we always find we can.

Pyeng Yang, Korea,
Jan 24th, 1898.

My Dear Brother,

It has been a long time since I wrote to you. I am very sorry to let writing go so long. For weeks my whole energies have been put in on the winter Bible Classes. The week of prayer was followed by a twenty days class for which I had to prepare in the evenings. The class was a most successful one. We invited twenty five men of the more advanced ones, offering to entertain them while here. About one hundred men came, the rest bringing their own rice. Of these the majority stayed to the end. The books of Hebrews, Galatians, Matthew and Mark were pretty carefully studied, the first two by the more advanced class, the second two by the lower class which

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we found it necessary to form. A good spirit prevailed among the men for the most part, and I think they will go to their homes better able to teach the hundreds of inquirers who are gathered about them.

We have been practically shut in for the winter. A courier whom we employed to go to Chemulpo and get our mail came back yesterday without a letter - some mistake having been made at that end. I have scarcely had a letter since coming to P. Y. I am anxious to hear.

I am just starting to leave overland in order to see about the Bible translation business. Executive Committee has a meeting Feb'y 4th. Our Bible translating work has dragged fearfully and is much behind other work. There is nothing we need more now than a

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Bible in the Native Language - of which we only have parts now. I hope that at this Policy Meeting some steps may be taken which will hasten matters.

I hear that at the request of the Australian Church School Station has appointed Underwood and Arison, a Committee to go to Fusan to investigate the Character of that miserable man there who is working destruction to all the work. I doubt whether any good will come of it. Adamson is too wily a fox to be caught. I have never known such an incarnation of the ingenuity, malignity, & cunning ability of the evil one. I have long since passed the time when I hope for such evils to be righted in this life.

Adamson has moved in to

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Fagoo into the house I bought there.
A new doctor, Johnson, is there
with him now. I understand they are
pleased with him. A new man,
Rass, is in my house in Fusan.

We are all pretty well. The
children have colds, but have
good general health. We are in a
healthy place, and have opportunities
for work far beyond our powers.
May the Lord grant that Russia be
prevented from driving us from
this open door of opportunity, and may
we be given strength to enter in while
the door is open.

With love to you all
I am your brother
W. M. Baird.

P.S. I hope father is having a good
winter, free from pains, and in com-
fort of mind.

We were all very sorry to
hear of ^{the death of} Victoria Archibald's husband in San Francisco.
Moffett is expected in Korea now at any time.

Pyeng Yang, Korea,
(Sat.), March 26th, 1898,

My Dear Brother,

I have now a moment of leisure which I will use in writing to you. I have forgotten what day I wrote to you, but for it has been some little time ago, as it has also been several days since I heard from you. We have had quite a number of visitors here for such an out of the way place. The first to arrive were two young ladies from Seoul, Dr. Field and Miss Shield (nurse), who have not been long in Korea. Miss Dr. Harris (Methodist) came also by the same boat, as did also Rev. Mr. Appenzeller the editor of the Korean Repository, who spent one Sabbath here. Moffet came a week ago Wednesday overland from Seoul. The Koreans were de

lighted to see him, some of them going out twenty miles on the road to meet him. He seems much the same and in better health than when he left. It is good to get word so directly from home of you and all the friends there. Moffet has not been so very full of news, his mind being so full of the thoughts of adjusting himself to the new conditions of his surroundings but ^{by} appears of asking a good many questions I have learned I suppose as much as I could expect to learn without a personal visit. Whitterson and Hunt are away in the country. Lee and Moffet plan to go away soon to Whang Hai province. I remain here to hold the station down and to look after the work of teaching which is constantly growing on my hands. There is the promise here of great growth - at least there are a great number who desire

(3)

to study. I have never been ⁱⁿ a place
where I thought money could be
used more profitably in helping
Koreans to help themselves and in
carrying on the various departments of
work. Some time ago without my
solicitation and as I believe in
answer to prayer there came into my
hands a little sum of money with
the request that I use it in
School work - i.e. as a plant
not to be encroached upon. I expended
it in fields, and am preparing to
give a number of boys an opportunity
to work and support themselves
and at the same time study half
a day in the school which will be
the ~~the~~ nucleus about which the work
will cluster. So far I am succeeding
in getting the very pick of Christian
boys ^{and among} and am only compelled to
limit the number of the ^{fibreglass} ~~the~~ ^{contribution}.

(4)

The number is not large, and I do not call it a school yet however. I am also engaged every day in teaching Bible lessons to the leading Church members, or leaders, and planning for a course for ^{school} teachers to be held next June.

A great work is here about us on every side which should be done now. Dangers are round it on every side, and it will be strange if it is not injured by some of them.

With love to you all
I am
Your brother
W. M. Baird.

Pyeng Yang, Korea.
April 14th, 1898.

My Dear Brother,
I ~~send~~ ^{take} you this opportunity to send you a note. I fear it has been some time since I have written you a satisfactory letter. The ladies who have been visiting here are expecting to return to Seoul tomorrow and I am hurrying to get some letters written to send with them. Moffett, Lee, Whiteman, and Hunt are away in the country, and I am the only clerical missionary left here in the station. I expect to start away in a few weeks for a trip, but shall not be gone many weeks.

You probably know that we now have the prospect of being delivered from the Russians. This is delightful if it does not mean that we shall fall into the hands of Japan. We may

(2)

become an independent nation yet if left alone. In the mean time the ideas of the Korean common people are being wonderfully educated by the course of events. Many of them - especially the Christians - watch these events with interest, and it will be hard for Korea to be the same old Korea again. She is being wakened up. I organized a debating society in my study a few weeks ago. The other day the leaders in the society headed a public meeting in the public streets and addressed about a thousand people, denouncing with the loudest political abuses to which the people are being subjected by the officials, and electing certain of their number to go to Seoul and carry their case before the Superior Courts. Things do move. I understand that Edersheim's Life of The Messiah, which formerly sold for six dollars, is now being

sold in all the book stores in the
chief cities at home for about one
dollar and a half - two volumes. May
I ask you to buy ^{one of} these for me
and send it. Keep an account of the
same and I will pay you. I only
want it on condition that it can be
got at the low rate.

We are all well. The work is
very promising here again this Spring.

Please give our love to father,
and Mary and to your wife.

Your brother
William M. Baird.

Pyeong Yang, Korea,
Nov. 11th, 1898.

My Dear Brother,

We all reached home safely last Saturday. Everyone is back and ready for work now. Our station has been reinforced by the appointment here this year of Miss Dr. Fish. Mr. Swallen was also appointed to this station, to begin work here about the beginning of the coming year. His coming here at all however will depend upon the action of the Board. At the Annual Meeting we decided ^{subject to Board's approval} to ^{transfer} Gyeasan station over to the Canadian Presby-
terians, a new mission just arrived on the field. If this is agreed to by the home boards Mr. Swallen is left free to come to Pyeong Yang, so that my leaving here next year will not be so much felt, and Mr. Fall is free to go to Seoul, where

he will engage in literary work.
 We are glad to get back here with the children in fairly good health. They were exposed to Scarlet fever when in Seoul and we are only not ^{so} somewhat free from the fear that they would take it. When in Seoul we stopped at the girls' school, and while there one of the children took Scarlet fever. We think now that the danger of your children taking it is past.

We are settling down now to our last stretch of work before time to go home. In four or five months we hope to start and come direct to America. We may have to wait a few weeks after time in the Spring until the ice is out of the river. Otherwise we could start about the first of February.

I am sending you a lot of newspapers which may give you some of the things that are happening here. We are passing through very wonder-

3

feel times and scarcely know whether
the next move will land us in
the midst of a republic or back into
Confucian stagnation and darkness. Prob-
ably the port can never return, but certain-
ly the life of certain ^{progressive} leaders is very un-
certain at present.

I am afraid I cannot give you any
Korean flower seeds. The few flowers
in Korea are either imported from other
countries - or they are so rare as to be
hard to get. I have not succeeded in
finding many seeds. Perhaps I may
be able to get you some before coming
away. Or if not I may get some
Japanese flower seeds when coming
through that country.

Russia is not in the
lead in political affairs here in Korea
as she was a few months ago, but
we never know what may turn up.

business. With love to all I am
your brother, William M. Baird

I think she has moved her base of operations to the more tempting field of China.

I am afraid I do not altogether agree with those who want the United States to retain the Phil. islands. One who has not been in the East cannot realize what an immense burden it would place upon us to try to govern these inferior races - not to speak of the political complications with which we should be involved in this tangle of the "Eastern question." Our form of government with its frequent changes of administration and offices is not suited ^{at all} to the careful governing of inferior races. A lifetime's study should be given to the problem of ruling in the East before one is fitted to attempt it. America little knows what an inferior position her foreign Consular and government officials take among the others - not because they are inferior men, but because they are changed so often that they do not have time to learn their

Pyeong Yang, Korea, ①
Jan'y 5th. 1899.

My Dear Brother,

It has been some time since I either wrote to you or heard from you. The river has frozen so that our mails have to be brought overland now from Seoul. The new year finds us all well and hard at work. All the missionaries of this station are gathered home, and with Mr. Swallen of Gersan who has come over to help us, we are holding the winter theological class. Fifty leaders of various county groups have been invited to meet here at our expense and study for three weeks. In addition to the fifty invited guests there are over a hundred others who at their own expense are attending the class. It is inspiring to see

their interest and desire to study
the Bible. One cannot doubt the
presence of the Spirit of God as we
see the transformations taking place
about us. It is for this people a
time of such opportunity as one
might not see in several ~~fifteen~~

We are observing the week
of prayer meeting alternately at the differ-
ent homes. We feel greatly strengthened by
the thought others are praying for this work
which needs such careful oversight. Last
night - at the Korean church I led the
prayer meeting. There were probably from
three to four hundred people present, at
least, all intensely interested apparently
in the thought that Christians all around
the world were praying for each other. The
meeting was warm and lively. People were
seated on the floor packed so closely together
that their broad hats seemed almost to
touch on every side. This body of Christians
are becoming a power for righteousness

in the region round about - its influence ⁽³⁾
is being felt and respected.

I was in receipt of a hand-
kerchief from you a long time ago.
I do not know whether I acknowledged
it or not. I think that I did per-
haps. At any rate I am very thankful
for your thoughtfulness. I am
afraid it will be impossible for me to
get any seeds ^{or bulbs} in the flower line. Such
things are very rare and mostly foreign
importations. There are not offered for sale
and could only be gotten by watching the
previous summer. What few flowers we
have in cultivation are all foreign, there
being no native flowers worth getting
except wild flowers, whose seeds I
have not succeeded in getting.

I hope you are all well and
that you have all enjoyed a pleasant
holiday season. With love to all I am
Your brother
W. M. Baird.

Dear Tom — The revival of the Soong Sil College was a great tribute to your father as well as mine and he was never far from our thoughts at the dedication of the new building. Sorry to hear of the poor health of your wife — trust she is better now.

KOREA AFTER SEVENTEEN YEARS

Dick

Report on a visit to Korea in June, 1957
Richard H. Baird

There are so many people to whom I would like to write about my recent visit to Korea that a personal letter to each has been impossible. I am, therefore, writing this general account of the trip and trust that my many friends will pardon a general letter. The official report of our delegation and of the conferences, for which we were sent to Korea, is being made to the Board of Foreign Missions. This is not a report but a very personal expression of my thoughts and emotions on revisiting Korea after an absence of 17 years.

Korea Once More! It was a new experience to fly over Korea. Leaving Tokyo, the plane soon crossed the islands and struck out across the Straits. In due time, Korea's mountains appeared on the skyline. The rugged green mountains, the valleys of terraced rice fields, the thatched roofs of farming villages, all gave Korea a distinctive appearance.

In Seoul, civilian planes are now using a new airport south of the Han River. It took me some time to get used to seeing the Korean flag flying everywhere. It was even more difficult to adjust to the sight of Republic of Korea officers and soldiers everywhere. And most difficult of all to believe was the sight of U. S. military men, officers and G.I.s, in all public places.

Coming in from the airport, we crossed the Han River bridges into Yong San and there, wonder of wonders, where the might of the Japanese Army used to glower from its big headquarters and military barracks, is the U. S. Eighth Army! For lunch we went to a U. S. Army snack bar and ate American Army hash with G.I.s on leave from the front (and their Korean girl friends) all around us. It didn't seem possible.

Life in Seoul and South Korea in general has pretty much returned to normal. The necessities of Korean life are all offered for sale along the streets and in the markets as before. But it is pretty obvious that most of the rebuilding has been pretty hasty and temporary. The skeletons of burnt out buildings rise gauntly between and above various awnings and galvanized iron roofs which shelter the places where people live and conduct their business. Even the capitol building, burnt out by the retreating Communists, has not been restored. Korea has no capital with which to finance long-term building. Ordinary business loans are at the rate of ten percent per month. This is because of the scarcity of capital funds and also to protect the loaner against inflation. All business is conducted on a quick profit and quick turnover basis rather than long-term rebuilding.

The Conferences

Briefly, the conferences were requested by the Korean General Assembly; invited were all Presbyterian Churches which have missions in Korea. This included, aside from our church, the Australian Presbyterian Church and the U. S. (Southern) Presbyterian Church. The declared purpose of the conference was to clarify Church-Mission relations. Speaking more bluntly, if the policies of two missions disagreed or were

in disagreement with the policies of the Korean General Assembly, who was the final authority in Korea to resolve such disagreements?

The conference opened in Seoul for exploratory discussions. Then we scattered to all parts of South Korea and held meetings involving practically every presbytery and mission station to get the grass roots opinions. After about ten days of this (and it was pretty strenuous) the whole group reconvened in Seoul. After several days of discussion, agreements were reached on two levels. One level, involving all Presbyterian bodies working in Korea, agreed that the General Assembly of the Korean Presbyterian Church had the right to "review and coordinate" all work conducted by Presbyterian bodies in Korea. The second level, involving only our Mission and the Korean General Assembly, arranged that all administrative work formerly conducted by our Mission will be turned over to presbyteries and committees of the Korean General Assembly. In connection with this, there are certain safeguards providing for the accounting and reporting back to the U. S. on funds received from the Board, for the membership of missionaries on the committees of the Korean General Assembly which will take over the administrative functions of the Mission.

The members of our delegation were, Dr. Harold Walker of the First Presbyterian Church of Evanston, Illinois and Vice-President of our Board of Foreign Missions; Dr. John Coventry Smith of the Board staff in New York; Dr. Leck Tai Yung, Executive Secretary of the Presbyterian Church in Thailand, and myself. The Southern Presbyterian Church sent Dr. William Elliott of Dallas, Texas, President of their Board of Foreign Missions and Moderator of their General Assembly; Drs. Bradley and Cummings of their Board staff in Nashville. The Australian Presbyterian Church named one of their missionaries on the field as their special representative. After the conferences were over, I stayed for three or four days of the Mission's Annual Meeting during which time I was privileged to lead devotions.

The Soong Sil Dedication

Other events in connection with our delegation's visit to Korea are doubtless of greater historic importance but for me personally the high spot of the whole trip was the dedication of the new building for Soong Sil College. As all who read this letter will know, this college was founded by my father. Mother taught biology and history, prepared the first textbooks in Korean in these subjects. The early memories of my life and of our home in Pyengyang center around our interest in this school -- the Union Christian College, it is called in English -- preparing the plans for the college building, the actual construction, -- the students, their problems, successes and failures.

One of the tremendous thrills of the trip was to see the outstanding place that the alumni of this school, Father's and Mother's "old boys", are now taking in the life of Korea, in government, in business, in education as well as in the church. It was wonderful that these men had banded together, organized a Board of Trustees and revived the college, closed by the Japanese in 1938. With help from the Mission and Board, help from the U. S. Army (mostly building materials) and help raised among themselves, they have bought land south of the Han River (not far from the new airport), a splendid two story stone building has been built. A men's dormitory, built by a gift from an alumnus of the Class of '17 now one of Korea's leading textile men, will soon be ready.

By a very happy circumstance, the new college building became ready and the service of dedication was held while our delegation was in Korea. Aside from the 800-900 students and faculty, there must have been 1000 more guests -- old graduates and representatives of other Christian schools in Seoul. Of course, all the old gang from Pyengyang and the north turned out. Learning that Dr. Baird's son was among the delegation from the U. S., they swarmed around. Old friends, familiar faces, were everywhere.

The academic procession formed outside. The first act was to enter the building through the great front door across which a ribbon had been stretched. As the son of the founder, I found myself at the head of the academic procession and as we approached the great door the Dean, who was acting as marshal, thrust a pair of shears into my hand, giving me the honor of cutting the ribbon and leading the procession into the new building.

There were, of course, a number of speeches. The other members of the delegation all spoke through interpreters. I was down on the program to speak on "Memories of Old Days". I had had no warning but under the emotional pressure of the time, memories came flooding back. It turned out that I was the only person there who had witnessed the first commencement exercise of the college (about 1910, I think). My Korean returned to me in a surprising way. I told stories of Father and Mother in their work in the college in early days. It was one of those rare occasions when the audience and the speaker are in a sort of rapport and everything that is said clicks. In 1914, when Mother was returning to the States to bring Ben Adams and myself to Northfield, the college students had had a little farewell party for her and had presented her with a belt of silver cloth with the Soong Sil emblem on the buckle. The student who presented her with the belt that night was Cho Eung Ch'yun, a Ph.D. from Purdue, a major-general in the Korean Army during the Communist fighting, and now a vice-minister of communications in Syngman Rhee's cabinet, and President of the Trustees of Soong Sil Academy (which has been revived as well as the college but on another location). By great good fortune I had put the belt in my suitcase when returning to Korea and had it in my pocket that morning. When I showed the belt to the audience and put it into Dr. Cho's hands there were tears in his eyes. Mine, too. Finally, I presented the President of the College (Dr. Han Kyung Chik, another alumnus and the outstanding man in the Korean Presbyterian Church of today) with enlarged photos of Father and Mother which will be framed and hung in the new building. Also, I presented the two checks for \$1000 each. The first was from various friends of Soong Sil as well as members of the Baird family, here in the States, toward equipment for the new building.

As I read off the names of these donors, in English and in Korean (for those former missionaries who had Korean names); when the Pyengyang refugees heard the old familiar names of C. A. Clark, Bernheisel, Alice Butts, Louise Hayes and others, you could hear little gasps go up from various ones who recognized the names of old friends. The second \$1000 was from some of Mother's nephews and nieces and was to form the start of a memorial scholarship. With the strong sense of family which the Koreans have, this too made a profound impression. All in all, I guess that this occasion will stand out as one of the pinnacle experiences of my life.

The Refugees From The North

Everywhere I went in Korea I met old friends from Kangkei who had managed to escape south across the 38th parallel. Some of them were the closest friends we had had during our 18 years in Kangkei. Some time or other, for the sake of history, each one of these stories should be written up. Each story is an epic in itself. One man spent 15 days on uninhabited islands in the Yellow Sea being carried by fishing junks -- no one of which dared take him outside their own fishing radius -- from boat to boat and island to island around the end of the 38th parallel. One, after months in jail, was due to be shot next morning but the Communist garrison fled north that night because of the Inchun landing. But for each one I met and talked to there were several more who had made the same effort and failed and died.

Taegu First Church

Another most significant experience for me occurred in Taegu. We arrived on a Saturday afternoon and I was informed that "on account of Father's connection there" I was to preach in the First Church on Sunday morning.

In 1913, our family spent Christmas in Taegu with the Adamses. During that visit, Father took me down town to the First Church and we went into what was then the janitor's quarters beside the Korean-style tiled roof church building. It was a thatched roofed, very humble place in the heart of the swarming native city. This, he told me, was the home in which he and Mother had lived when they opened Taegu Station. He had come first and bought the house and then had brought in Mother and John (then a baby of a few months), the first American woman and child ever to enter the city. This must have been early in 1895. They had nearly been mobbed by a throng of people anxious to see these curiosities. He pointed out a glass window he had installed to brighten up one of the rooms. He stood in the center of the tiny courtyard and told me how he used to pace that court night after night and pray that God would open the hearts of the Korean people to the Gospel.

Since that time, I had never been back to the Taegu First Church. During the 18 years I was in Korea my work had been entirely in the north and my only visit to Taegu had been a brief meeting of the Mission Executive Committee.

So you can understand how very significant it was to me to stand in the pulpit of the Taegu First Church that Sunday morning, June 9, 1957 -- 62 years since Father, Mother and John had lived on that site and 44 years since I had been there with Father. The former buildings have all gone and a large and beautiful brick building stands on the site. There were about 1000 people there that morning, which was their usual Sunday attendance. But this was only one of about 70 Presbyterian Churches now to be found in the environs of greater Taegu City. Certainly my father's prayers have been answered.

Once again, please pardon this mimeographed account. It carries a very personal greeting to all to whom it goes and most sincere thanks to those whose contributions to Soong Sil helped to make a memorable occasion even more joyous.

Richard H. Baird

Richard H. Baird

11-B.

YONSEI UNIVERSITY
SEOUL, KOREA

OFFICE OF
THE PRESIDENT

January 20, 1958

Rev. Richard Baird
Field Secretary
Presbyterian Mission
Seoul

Dear Dick:

We are having our Christmas recess, and since I have time to think about University matters in relation to the Mission, I wish to present some of our needs in the University for your consideration and if need be - for presentation to the Executive Committee of the Presbyterian Mission.

First, I would like to request that the Mission appoint another medical person in addition to Dr. Kenneth Scott whom we expect on the campus upon completion of his furlough this year. The Medical College and hospital are extending their services in order to meet the needs in the country and we will certainly need more personnel to take care of our medical education as well as in providing out-patient services. Inasmuch as we are going to have a clinic both in town and on the main campus, there is a need for additional members from the Presbyterian Mission. I sincerely hope you will give due consideration to this need in our outreach.

M.D.
already
on board
working list
#9

Second, I would like to present to you the need for student evangelism in the country as a whole, and on the campus, in particular. We have some three-thousand students at Yonsei, half of whom are professing Christians while the rest are nominal ones. I have felt for a long time the need for what may be called a counterpart of the Westminster Foundation in the United States. While I do recognize the need for evangelism everywhere, I am especially keen about putting a new emphasis on student evangelism while they are gathered together on the university campus.

Std. Union
Westminster
Refer to
Committee
meeting
of May 1957
of student
union
in which
church

We, therefore, would need persons who are trained for this sort of work and a Center where they can have increased Christian student contacts. This work may then branch off to other larger university campuses if the Mission chooses this field as a special project and I am very desirous that the pilot project be worked out on our own campus. You will be assured of our most hearty cooperation in this project.

We would like to take this opportunity to express our appreciation for the appointment of the Van Lierops, without mentioning the Underwoods, the old appointees. Their work with students, faculty and in the community has been highly commendable. We have high respect for their training, and their devotion and consecration in their work on the university campus. We need the Van Lierops but I am putting a request for a new personnel who can be a University Chaplain type who would meet the needs of students in their religious quest.

CCU.

37% ^{all} ^{meas} ^{gifts}
37% Korean
94% 5-78
Julian

Rev. Richard Baird, 1/20/58

- 2 -

100% current
fund

Third, we wish to express our appreciation for the Presbyterian Mission's annual appropriation to our University. It has been \$5,000.00 for the last several years, and I would like to call your attention to the fact on record that when the University was organized, the two major missions agreed on full cooperation by providing four missionaries to the staff and \$10,000.00 annual appropriation. The other lesser Missions took partial participations. This original agreement had not been carried out during the years of retrenchment.

I would like very much to revive this original understanding not only because of the historical fact but because of the natural growth that the University has attained and its corresponding increased obligations. If and when the Mission appropriates the increase, we can decrease student enrollment for more qualitative work. I make this point as president of the former Chosun Christian University without including appropriation given by your Mission to the Medical College. I am sure the medical college could warrant receiving the same amount of increased appropriation such as allotted to the former CCU during the early years of the institution's history. I am sure you understand the charity cases that the hospital takes in as well as the out-patient work done through the school and hospital facilities. I sincerely hope you will give favorable consideration to this need for increased annual appropriation for the Medical College and the work on the main campus.

I understand you have a budget for the building of a residence for Dr. Scott on the campus. I hope plans will be ready for construction when he returns this summer. If there is anything which requires our cooperation, please let me hear from you.

With personal regards, I am

Sincerely yours,

L. GEORGE PAIK
President

LGP/na

③
already
in Col A

Also
request

⑦
request
requested
action reminding
Board to take
K.B.A. 57-65